THE

Hindu Message

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

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Vol. XI., No. 20.] THURSDAY MARCH 15, 1923. [Price : 2 As.
Registered No. M. 1304. Annual Subscription Rs.

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The Hindu Message stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE:

By K. S. Ramaswami Sastri, B.A., B.L.,

My wandering fancy birdlike takes its wing
 To where shone forth devotion's heavenly star
 And sent its sin-destroying shafts afar.
Ramanuja! who does not gladly bring
His pure heart as a sweet love-offering
 To Bhoothapuri where to quell the war
 Of sense, thou didst the gate of birth unbar
And came and gave love's sweet enrapturing.
At Madhurantakam bright, fair and calm
 Upon the bank of yonder sealike lake
 From Perianambi pure you learnt the way.
To weary woeful man you brought love's balm.
 Thou didst not love of God for Man forsake
 Nor Man for God but brought the blended ray.

Great Thoughts.

There are four things that come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.

Even a blockhead may respect inspire,
So long as he is suitably attired;
A fool may gain esteem among the wise,
So long as he has sense to hold his tongue.

The faults of others are easily perceived, but those of oneself are difficult to perceive; a man winnows his neighbour's faults like chaff, but his own faults he hides as a cheat hides the false dice from the gamester.

Trust not thy secret to a confidante, for he too will have his associates and friends; and it will spread abroad through the whole city, and men will call thee weak-headed.

Would'st shape a noble life? Then cast
No backward glances toward the past,
And though somewhat be lost and gone,
Yet do thou act as one new-born:
What each day needs, that shalt thou ask,
Each day will set its proper task.

Let no one think lightly of evil, saying in his heart, "It will not come near me." Even by the falling of water drops a water pot is filled; and the fool becomes full of evil, even if he gathers it little by little.

A kindly act is a kernel sown,
 That will grow to a goodly tree,
Shedding its fruit when time has flown
 Down the gulf of eternity.

Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice,
And whoso suffers most hath most to give.

We are never so much disposed to quarrel with others as when we are dissatisfied with ourselves.

The fame of good men's actions seldom goes beyond their own doors, but their evil deeds are carried a thousand miles distance,

We need never be impatient to know our future; it is better that we be content to see just the next step, and to take that; to know the next duty, and to do it.

He who mixes with unclean things becomes unclean himself; he whose associations are pure becomes purer each day,

Events of the Week.

South Indians have a parable about an ingenious person who wanted to catch a bird in the bush by putting a piece of butter on its head and make it melt and flow into its eyes so as to make it blind. How to put the butter on the bird's head and go through all the operations needed for it, even while the bird is looking on, and how to do so without going near enough to catch it.? Mrs. Besant of South India and "the best brains" of all India who helped her at the Delhi Conference have had innumerable opportunities of advertisement, of consultation, and of carrying a sustained and earnest propaganda in all parts of the Indian Continent! And, after all, what has been the result? The proverbial mountain in labour with the well-known mouse caught! Various Committees of inquiry have been appointed, the goal of the present effort and of the achievement in the future stated,—and Sir T. B. Sapru eulogised Mrs. Besant's services to India, and finally, "Mrs. Besant also acknowledged, in eloquent terms, the thanks offered." One thing we have omitted, and for that we beg pardon. Mrs. Besant is appointed to be the Secretary for the entire work of investigation and propaganda to be undertaken, and we offer her our congratulations. She has got all she has worked for, and that means we have entered the land of *promise* "*entered*," indeed! We must build up its flow of "milk and honey" and Mrs. Besant is there as secretary, and we shall have again to "enlogise her services," when her task is completed, —and she, too, will "acknowledge, in eloquent terms, the thanks offered." We will wait and see what are the coming developments and achievements, giving Mrs. Besant an ample tether of place, time, and opportunities. Mrs. Besant said in one of her lectures in a book of hers lying before us:—"It is only from the testimony of consciousness that we can argue that any thing exists outside ourselves. Because, when certain impacts are made upon us, consciousness answers to those in various ways, therefore we conclude there is an external world." We would like to ask, —Will the New Indian constitution, when it is framed, find its place in "the external world," or only in her and our "Conciousness" after "certain impacts are made upon us" by it? Do not external objects (including the New Indian constitution that is to be framed) exist *before* they make the impacts upon us to which our consciousness "answers"? If this is to be the order of occurrence, let us have Mrs. Besant's assurance to its being so,and that will be some what consoling. But Mrs. Besant also assures that "it is only from testimony of consciousness that we can argue that any thing exists outside ourselves." After all, then, we can only be in a position to "argue" about an Indian constitution when it ia in being, but not to *recognise* it as an assured reality. All this is confusing and confounding mysticism. But, at Delhi and after, we are to watch and appreciate the work of Dr. Besant as a politician of half a century's experience gained in the field of politics, and not of Dr. Besant, the mystic and theosophist,—even though, as *The Hindu* rightly reminds us, the politics of this Veteran and of all others whether Liberals or others who will be her followers, will necessarily be "an annexe of Adyar"?

* * *

The problem of Malabar reconstruction cannot, in our view, be grappled with in a permanently helpful manner by such measures as strategic railways, the organisation of a special police force, the installation of wireless telephones, the exploitation of Malabar jungles for purposes of revenue, &c. New civilising agengeies must be introduced. First and foremost we want a new educational system which will humanise the Moplah and reconstruct his outlook on life and his fellew-men. Mr. H. G. Wells says:—"It is a modern error that education exists for the individual. Education exists for the community and the race; it exists to subdue the individual for the good of the world and his own ultimate happiness." The new education should be so devised as not only to secure to every Moplah a certain amount of technical education which will enable him to get on in the world with a certain amount of help from the state or public bodies specially-constituted to set him up in some profession but it must give him the mental and moral development which will enable him to aspire to become a gentleman and a citizen, and a *true Moslem* to boot without the unthinking roughness and coarse brutality which we have been used to associate with the lower Moplah man and which played so prominent a part at every stage of the recent rebellion. We cannot believe that there is any original or ineradicable sin in human nature any where, even in the Moplah who is, after all, proud of his Islamic religion. Islam is a great and noble religion which has worthily played its part in the world and added its own tribute of knowledge and science and culture to the achievements of the human race. The history of Islam and its record of past achievements ought to be made familiar to the Moplah youth of the future and his loyalty to the nobler side of Islam thereby stimulated so as to stir own ambition to play his own part as a follower of Mahomet in a worthy manner for the glory of the creator and his prophet. It is in these ways that the average Moplah's heart can be raised and broadened even while a youth. The Government and public spirited citizens must come forward to organise extension lectures of a popular character in the Vernacular in all parts of Moplah land and in every town where Moplahs reside in large numbers and to enlighten them regarding the history and achievements of Islam and its contributions to Indian civilisation. If the human race as a whole, or any section of it is to be saved from the processes of self-destruction which are now in the ascendant everywhere through the reign of Machiavellism and Darwinism, it must be by influencing the human spirit by a new system of education organised on lines some what akin to those just mentioned and calculated to raise the standard of human culture and taste and rouse the spiritual aspirations of men to a higher level of attainment in all the *higher* fields of human activity hitherto explored and exploited for the furtherance of man's happiness and his realisation of the glory of his Divine Maker who is ever the object of the world's search and desire.

The Hindu Message

Dharma and Life—Part II.

VII.—Corporate Education and Racial Culture.

There is a corporate system of education in India as well as an individual system. The former has for its aim the preservation of the racial culture, even when the old political or state system has vanished and even when the old social system tends to decay or disappear. If we look at the state of affairs now brought into existence we find that not only has the state-organisation of ancient and mediaeval India vanished, but even the various parts of the social organism have ceased to perform the functions, economic or social, allotted to them, and only the structure remains and is getting more and more into dilapidation or ruin. But the racial culture remains, and will, we believe, remain till the corporate system of Indian education and its institutions remain and do not yield to the blows which are being levelled against them by the foreign missionary forces of Christianity or their Samajic adjuncts and allies. Buddhism, too, is regaining adherents here and there, and may soon become another adverse and aggressive force for the Hindus to reckon with. At present, however, all these foes have to face the forces of persistent vitality which still move in the nationl Hindu system of corporate education which, through various institutions, tends to preserve the racial culture for which the Hindu society and state formerly stood and for which the present Hindu social structure, in spite of its functionless raggedness still stands. It is because the racial culture and the institutions which tend to preserve it still stand, that the social structure still stands. In fact, the need for the preservation of that culture and the gain derived by satisfying it help to assign a function to the structure, and therefore enable it to stand. Otherwise, it would speedily get into disrepair or even dismantled beyond all possibility of recognition.

First, we have our temples everywhere, especially in Southern India. These temples, their structure, their worships, their festivals, annual and periodical, their rituals, bring them into contact with every section of the Hindu people throughout every year, day by day and month by month,—in fact every Hindu home and every individual Hindu from his cradle to his cremation on the funeral pyre are brought into intimate association with the Hindu temples and those who conduct the rituals and worships which take place therein without interruption and according to traditional rules and conventions. These rules and conventions are based almost always on our Agamas and Puranas, but the Veda is the ultimate source on which these Agamas and Puranas themselves claim their own title to respectful observance in practice, and hence receives a cordial welcome during the course of all temple rituals and worships. Hence, Hindus of all sections and classes have to receive education in various kinds of observances, worships, ceremonials, so that the temples may be preserved on their ancient basis, and serve the Hindu public or society in the way they have done.

In the *second* place, we have our system of ritual,—ceremonies of all sorts, fortnightly, monthly, half-yearly, annual, and lastly the *Yajnas* performed on varying scales (or sizes) according to the resources of those who engage in them either by the existing system of conventional compulsion or purely at the option of the sacrificer or performer of rituals. There are also to be performed various purificatory ceremonies to remove the stain cast on the living soul or human mind by various sins of omission or positive in fractions of the injunctions of the Vedas and Smritis. Besides, we have the daily six-limbed home ritual and worship, known as *Shat-Karma*, which are no doubt in a condition of decline, but which have not been yet abandoned. The mental attitude of the Hindu towards the Dharma is still maintained by the still surviving fragments of our practical or ritualistic religion. The Purohita (or Hindu priest) is still required to officiate at the various ceremonies, and receives pay and perquisites which however scanty in amount and tending towards a bare minimum growing beautifully less and less, many have not abandoned altogether as a hereditary privilege. So long as the priest remain—and especially if the class receives a greater remuneration and command greater respect than they do—the ancient racial culture and the educational system which it helps to maintain will not altogether pass away.

Thirdly, we have our *Pauranikas* our *Katha-*

karas, and *actors of dramas*. All these men doubtless pursue their avocations as means to earn their bread, but they spread among the people the knowledge of the heroes, sages, and incarnations whose lives and exploits are recorded in the sacred sources from which they derive their knowledge. These men receive a training which enables them to spread the Vedic culture according to the manner in which the authors of the Puranas, the Smritis and Agamas interpret it. It is doubtless true that most of these men are not high-class Pandits but occasionally we find among them men of first-rate ability and erudition, and these help to maintain a high standard of culture among the generality of the men who take up the profession. Their labours, however, are of the utmost value. They spread a knowledge not only of the sages and heroes of the land and of the times when the Vedic culture and the glory of the Aryan people and races was at its zenith, but many of them keep up the traditional methods of learning the Vedas and of their interpretation and thus form the channels for the maintenance and spread of the national and racial culture. It is these professionals and the Pandits of the higher class together with the priestly class already mentioned that are trained in the Patshalas or Vedic schools which still remain as survivors of the ancient Asramas of the Rishis. Decay has set in everywhere, and the influences from abroad now in the ascendant are hostile to the ancient culture.

Fourthly, we have the Mutts and the Acharyas who preside over them. The method of choosing the presiding head is the best that can be devised—for every one chooses his own successor, like the ancient Emperors of China in its day of antique greatness and power. The Gurus are usually men who devote their time mostly to learning, meditation, divine worship, teaching, discussions of matters of ritualism or controverted questions of metaphysics, &c. They cultivate ascetic habits and occupations of all kinds,—these latter infact, become inseparably associated with the exigencies of the position which they have to fill and the duties they perform before a world which keeps in touch with them and keeps a watchful and critical eye over their doings and upon which they too have to make various demands in order to maintain their office and its public prestige. The Mutts and that section of the people (or sect) for whose spiritual needs they provide through their Acharyas have their analogue in the Western Churches, and still fulfil the same or similar functions. Modern influences have wrought mischief here as elsewhere, and the conditions are growing daily worse. The future is dark, and the problem is one hard to face.

Lastly there is ancient system of charity, now getting into decay,—the digging of tanks and channels, the laying of paths, the building of chowltries, the maintenance of sheds for giving drinking water to weary and thirsty travellers, &c. Besides all these, there is the giving of alms daily to all who ask of them, irrespective of caste, creed, or other considerations. Finally the feeding of guests (*abhyagatas*) who turn up just before the chief daily meal is enjoined as a sacred duty on every house holder.

It is easy to extend this review of the institutions devised and maintained in order that the racial culture may spread among the successive generations of the Aryan people and preserve the continuity of the racial type and its vitality unimpaired. The men who are trained for performing the functions involved and the teachers who give them the training have formed a corporate body drawn from various communities according to the varying conditions of each age. They might not have been conscious of their existence as a corporation, nor has any charter been granted to them for the purpose they have fulfilled in the economy of Hindu civilisation. But, as already stated, this very want of a purposive and conscious organisation is the peculiarity which distinguishes Hindu civilisation from all others, and accounts both for its variety and vitality amid all the revolutions which have occurred from age to age.

In these days, there are men who are dissatisfied with these institutions, as either unsuitable or insufficient to meet the demands of the new age. It is said that they were—or might have been—well suited to spread the racial culture in a past age. But, we have to suit ourselves to the democratic conditions of the new age, and for this purpose neither these Dharmic-institutions nor the ultimate aim of Dharma in helping to achieve the liberation of the soul are suited ; and hence we have to turn to the West for other ideals and methods of corporate service and race maintenance. *First* Swami Vivekananda was the originator of the idea that *untouchability* must be removed ; and now Mahatma Gandhi has promulgated the idea with renewed force and all the added emphasis attaching to the unique position to which he has attained as a national leader by his immense and unparalleled sacrifices for his country's and countrymen's cause. The question is—how to elevate the depressed classes ? The answer comes from the missionary and his ally the social reformer, —*eat with the Panchama; marry too, with him, as soon as you can.* Neither Swami Vivekananda, nor Mahatma Gandhi, has given this proposal any encouragement. They only counsel the removal of untouchability,—and we think, too, that we must remove the existing ban against their approaching us or our homes and even permit their introduction into the latter and into the places of resort of persons belonging to the high castes. The Smritis only prevent us from association with "Chandalas,"—who are among the lowest of the Pratiloma castes and classed as the impurest of all There is not the slightest reason for assuming that the South Indian Panchamas are Chandalas or even belong to any section of the Anuloma or Pratiloma branches of the community. What impurity is still ascribed to them is evidently of pre-Aryan origin, and can and ought now easily to be removed. Manu distinctly says that there is no fifth caste,—*i.e.*, Panchamas. We cannot raise the so-called Panchamas by interdining or intermarriage, but by finding them more wages, more work, better dwellings,—by giving them more opportunities of gaining knowledge and recovering their self-confidence and self-esteem. Swami Vivekananda said in language full of the music of truth and devotional rapture :—"Education is the manifestation of

the perfection already in man." Such an education should be given to the Indian masses, including the so-called Panchamas, as will give them self-reliance and evoke their lost faith in their own inborn and inherent strength of manhood. Through the recovery of this faith in self, their consciousness of the perfection (or Brahman) inherent in their living entity but now hidden or dormant, will revive, and they will pass from their present degradation and bondage into the rising strength of the dawn of hope and freedom. In the accomplishment of this ideal of progress, *festina lente* should be the motto, and all violence in speech or action should be avoided so as to win men's hearts and render the attainment of the goal in view as smooth and rapid as possible. We have no space here for details, but we would proclaim our faith in full in all the proposals now being made,—that they (the depressed classes) should have their own day and night schools for vocational and cultural training, their own temples, orphanages, societies for the redemption of criminals or criminal classes, and so on. *Secondly*, we have to deal with the education of women. Upon this point, the air is thick with all sorts of nostrums, which are the products of the irresponsible frivolity of hair-brained faddists and fanatics who take up the question of reform without equipping themselves with a knowledge of the position which woman occupies in the Aryan society or home, and that in accordance with our Dharma. Let any one think of the fragrant blossoms which the forms of a Sakuntala, Draupadi, and Damayanti are found to be in the original authorities where they are depcted. In the household, she is her husband's *Sahadharmini*, a worthy sharer in all his Dharmic activities. When he becomes a *Vanaprastha* and dwells in the forest to devote himself to the ascetic discipline of meditation, she often accompanies him and also turns her own thoughts towards the Highest Being in the serene calm of meditation. The example of Maitreyi who discards riches for immortality and asks her husband, the sage Yajnavalkya, to reveal to her the wisdom he has, is a case in point. Hindu women may not be educated in the sense in which education is demanded for them by the originators of the modern movement for the higher education of women on the same lines as that of men. But, knowing, as we do that only a very small proportion —only about 20 per cent—of those who in the West, have gained what is called the advantage of a University education have married and of these only a very small percentage have children, we have not been able to get enamoured of the proposals now made in India for the advanced education of women. We do not at all approve of them, and we think that the present ideals of Indian womanhood are the best possible, especially when we take into account the preservation of our corporate and racial culture and its being handed down as a precious heir-loom to succeeding generations. It is conceded by all that women's instincts are conservative, and that she can alone be trusted to conserve and preserve the best types of the human race. It is well-known that, among various sections of the upper classes of the West, women have been impeded in the performance of their true functions by their new-born desire to share both in the occupations and amusements of the sterner sex. There has also there been a tendency, for which men are to blame as much as the women themselves, to neglect their home duties. It has been well said:—"To bring forth, nourish, and educate children is, for the future of the race, more important than any which falls to the lot of man. To regulate well a household, to keep in order cleanliness, and health, the home, on the comfort of which the welfare of the whole family depends, is highly skilled work, and at least as essential a function in life as man's external profession or political activities." We are altogether opposed to the demands now made by women, or on their behalf, for a share in all kinds of professional, social, political, educational, philanthropic and other activities in which men engage,—for the reason that these outside avocations and activities will impede their legitimate work of carrying on the internal management of the family affairs and home life, and thereby injure both the physical welfare of the Aryan people and the efficient preservation of their corporate and racial culture. When once women receive an efficient vocational or cultural education on the same lines as men, their love of industrial independence and the fascinating, excitements and honours accompanying the pursuit of politics as a profession will be roused, and they will no longer care to undergo the pains and penalties, the restrictions and responsibilities, of marriage or maternity. It must also be remembered that "any great employment, either of the locomotive or mental organs, deranges the peculiar functions of women, and destroys the characteristics of sex." Sister Nivedita has said wisely:—"Life in India is socially sound. Civilisation is organic, spiritual, altruistic." The reformer's fads are today setting the school against the home, and *vice versa*. The culture of our race, and the spiritual greatness of our ancient motherland, are in danger of rapid and total destruction, owing to the constant endeavour to substitute the *fashions* prevailing in the West for the fabric of Aryan social and domestic life which has been tried and tested in the furnace of the revolutions of untold ages and still stands fairly proof against the storms and tempests which today are threatening to overwhelm her in one mass of ruin and desolation. Let us not forget even late as it seems today, that the Innermost Bliss of Light and Love has taken human form and once lived with us,—that his message, his law, his promise are still ringing in our ears, and that, if we are ever faithful to the trust he has entrusted to us, we shall remain, as hitherto, the heirs of all the ages.

The Imperial Budget.

Sir Basil Blackett's first budget has been favourably received by the country as a whole. This in our opinion indicates not so much agreement with the measures he proposes to take to balance the budget—a process which has much the same effect as a wellcome shower on long-dried soil; it is on the other hand a sigh of relief that the old era of the rake's progress towads inevitable bankruptcy, the unspeakable financial ineptitude and the amateurish methods of Sir Malcolm Haily are at long last to cease and our finances are to be handled by a fresh, untrammelled individual trained

in the traditions of the British Treasury. Whatever the merits of the scheme now formulated and in whatever shape the proposals may emerge as a result of debate, it is refreshing to hear once again from the Indian Finance Member the old accents of a James Wilson or a Willam Meyer. We may give in as few figures as possible the crux of the financial statement in as short a space as possible. The budget estimate for 1922—23 was, in crores, as follows:—Revenue, Rs 133·23; expenditure, Rs. 142·39 which left an estimated deficit of Rs. 9·16. As against this the revised figures for 1922—1923 stand as follow:—Revenue, 120·75; Expenditure, 138·35 leaving a deficit of 17·60. It is needless to enquire into the causes of this deficit. A high tableland of expenditure this country had long reached, of reckless expenditure we should have said; and it cannot be surprising if the present budget is also another of the series, though we are asked to contemplate a lesser sum. Sir Basil Blackett budgets for a revenue Rs. 198·50 crores. The expenditure is estimated to come to Rs. 204·35 crores. This leaves a deficit of Rs. 5·85 crores; and, deducting interest on G. S. and currency reserve of Rs. 1·60, this leaves a net deficit of Rs. 4·25 crores. This, the Finance Member proposes to convert into a surplus of twentyfour lakhs of rupees by the proceeds of doubling the salt duty.

The cardinal facts in our financial situation ought not to be lost sight of if we are to judge the above attempt at balancing the budget in its proper perspective. As we have often said in these columns, the charges for general administration are rising up in geometrical progression: and the scandalous, accomplished fact of enormous pay and allowances to the services—of which we seem to have no end yet—is a heavy incubus on our finances. The next thing is of course the monstrous proportions to which Military expenditure has been allowed to rise. Much herein is no doubt to be attributed both to the policy, dictated presumably by the War office, and to the wasteful financial methods by which that policy has been and is still very largely effectuated. Of this we have said enough on two former occasions: and cannot now usefully add anything to it without going into much else in the Sarbonian bog of Haileyan finance. The other overruling consideration is that the people have long reached their taxable capacity. The law of diminishing returns operates here to prove our contention, as can be easily verified by certain items referred to in the Finance Member's speech.

The only way therefore is to so adjust the level of taxation that the dead-weights that now hamper private industry and initiative might be removed and an addition made or impetus given to the productive capacity of the people. We do not forget that no criticism of the budget can ever be other than academic so long as the power of the purse is withheld from the people. This apart, drastic retrenchment must be given effect to.

Now let us see what actually has happened in the present budget statement. Of the Inchcape "axe"—now somewhat inane by frequent addition—we say something in another article in this issue. The finance member promises us some retrenchment to the tune of about 6 or 8 crores of rupees: and instead claps on a double duty on salt which by all canons of the economists ought to be free as the air we breathe or the water we drink. Even this retrenchment we are promised will only effectuate gradually. The salt tax, we do not think, will or ought to stand. Seeing that the Army itself is prepared to give up 10 crores of rupees we are surprised a bolder policy has not been inaugurated by the Finance Member. But unfortunaately it is still Whitehall that lays down canons of taxation for this country. In the measure Sir Basil Blackett recognises—and has the interpidity to stand to such recognition—that it is the taxable capacity of the people that ought to be the sole consideration, in that mesure will this country be speeded on the path of financial solidity. One other word. After all the shrieks, stunts, cajoleries and threats to which we had been alternately treated in the Metropolitan press, the door has been jammed against financial justice for "benighted" Madras.

The Inchcape "Axe"

The report of the much-looked-forward-to Inchcape Committee has now for some days been available in a summarised form. And from such brief study as we have been able to give thereto, in the absence of the detailed report, we have no hesitation in affirming that, though they are spectacular, the recommendations are very disappointing and do not take serious count of the situation in the country's finances. The major cuts are easily stated. Military expenditure is to be reduced by Rs. 10·50 crores, Railways by 4·50 crores and Posts, and Telegraphs by 1·30 crores. Certain departments are recommended to be re-arranged and certain appointments to be merged or abolished: and the total reduction works out at the paltry sum of Rs. 19 and ½ crores. *Montagnum labor est*, one may say in no jesting mood.

We hold that in regard to military expenditure there is considerable room still for further reduction. Into the merits of the Army Amalgamation scheme and the extra burden thereby imposed on this country, which were brought to the fore in a recent discussion, as well as into the questions of short service recruitment, the proportion of Indian and British troops and their distribution among all arms and services, we do not now propose to enter. We only call attention to the following statement in the Report:—

> "We do not think there is any necessity for maintaining a peace establishment on a much higher scale than the war establishment in England and elsewhere. The policy is to maintain peace cadres about 25 per cent below the war establishment which are capable of rapid expansion in war and a similar practice obtains in certain sections of the army in India. We recognise that in India reinforcements of British troops cannot be obtained in less than about two months, but from statements which have been supplied to us it appears that, as at present contemplated, only 5 battalions of British troops would be engaged on active operations during the first two months after mobilisation. During this period the estimated wastage of these troops on a 7½ per cent basis would be 630 men, and we cannot think that any serious difficulty will arise if in war this number had to be found from the troops required for internal security, although we realise that it will entail a temporary pooling of resources as was found necessary in the great war. In our opinion the number of troops per battalion required on mobilisation to maintain internal order in India should be capable of a considerable reduction in view of the increased fighting efficiency of the units."

And the present cut of ten crores only is the utmost which H. E. the Commander-in-chief is prepared to bear the responsibility for. Bearing in mind the very natural aversion of the military mind to any drastic cut in expenditure with the bogey of preparedness for war, it is reasonable to hold that no harm might ensue if army expenditure had been drastically reduced to its pre-war level.

And, apart from other considerations, there is the further fact that, as pointed out by a contemporary, Sir Malcolm Hailey was able to impose Rs. 48 crores of additional taxation in the last two years. We do not wish to attribute any sinister design to that minister who burnt his hands at our finance—though its ill effects are borne by this hopeless country. And in these circumstances it is astounding that the Inchcape Committee should have trusted the departmental heads and taken the line of least resistence without striking at what is an inflated expenditure—we do not say inflated of set purpose.

One noteworthy event we must refer to is that the series of articles on India which the special correspondent of "the Manchester guardian" has been writing has come to a close. Mr. J. T. Gwynne for we are assured that is the correspondent's name—makes many shrewd observations, but he also makes mistakes. He is quite right when he says of the members of the Legislative Assembly and the Provincial Councils, that "they do not represent the country". So long as the present method of finding an electorate is in operation, there can be no such thing as true public opinion—the opinion of "the country,"—and so the person who is chosen by a majority of votes cannot and does not represent *public* opinion. The few electors never meet together, nor do they ever meet their representatives. The electors, especially in the rural constituencies, are scattered over a vast area, and are only approached by the candidates for their votes at the time of election. They know nothing and care nothing for what is going on in this country, or in any part of the world. This is the chief reason why, in the transferred departments, legislation and administration are often taking unheard-of courses, and there is a growing discontent in the country. When the time for revision of the constitution comes, we fear that,—except for the unimportant fact that many Non-Brahmins are now enabled to secure appointments in various departments to the exclusion of Brahimins—the measures of the present administration, legislative and administrative, will be condemned everywhere by the people at large, irrespective of caste and creed, as visionary and unpractical, and as very often useless and even mischievous, and opposed to all healthy public interests. It will therefore be no surprise, if the genuine people and their representatives then come forward to oppose the transfer of any more departments to the so called *popular ministers*, or the self-styled "party in power" which has already caused unrest everywhere and done little or nothing to earn popular good-will and support. —Mr. Gwynne says that there is in the country "a distrust of the foreign Government, a longing to be quit of it and an unwillingness to work with it even for the common good." This is true, but only in a partial degree. We want Englishmen still in various branches of the administration, but we want a truly popular Government, one that will obey the mandate of the people of India. The Covernment in England should only interfere when the Viceroy or the Provincial rulers fail to support the people. It is not at all true that the people of India do not want the help and co-operation of Englishmen in various branches of the work of Government and in building up the industrial and national prosperity of the future. Let truly *popular* and *responsible* Government be introduced; let the electorate become enlarged and recognisable by those who constitute it. Only then will there be an effective public opinion, and a truly representative Assembly or Council which will take thought for the interests of an enlightened and watchful public opinion. Non-Coperation will then die a natural death, and Government will surely become national, whatever its personnel may be.

Literary and Educational.

The Evolution of Indian Education.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

(*continued.*)

I shall now deal with the defects in respect of the educational methods now prevalent in India. The first place must be given to that defect which has been pointed out over and over again—the abuse of examinations. One aspect of this evil has been very neatly expressed in the resolution of the Government of India in 1904. "In recent years they the examinations have grown to extravagant dimensions and their influence has been allowed to dominate the whole system of education in India with the result that instruction is confined within the rigid framework of prescribed courses, that all forms of training which do not admit of being tested by written examinations are liable to be neglected and that both teachers and pupils are tempted to concentrate their energies not so much on study as upon the questions likely to be set by the examiners". Another aspect of the matter is to be seen in the effect which the examinations have upon the minds and the bodies of the students, in the lack of energy which the men ruined by the system of examinations display and in the spread of early mortality among them. Another defect which is the result of the above evil is the attempt at cramming the minds of students with all sorts of useful things, not really useful things, but things useful for examination purposes. This cram is unlike the old cram in that it is not regarded as a matter of pride or as a title to respect. The student makes haste to forget the *useful* things after their use is over. A third defect is the use of English as the medium of instruction. It was an unfortunate day for us when in the famous fight the Anglicists triumphed. Our lack of originality, the hopeless gulf that exists between the educated classes and the masses, our inability to get through the words to the things which they represent—are due to this defect. Bishop Whitehead points out that one reason why the western culture has had a differnt effect upon the Japanese nation is that almost from the first introduction of western education, it was resolved by the Japanese that the medium of instruction should be their own vernacular. He says" and the result is that they have been able to grasp and understand the new ideas of western literature and science far more readily than the people of India." One remedy—partial as it may be—is to use the vernaculars alone as a medium of instruction till the grade corresponding to the old Middle school is reached. The aim should be to make them the sole medium of instruction in all the high school classes. I repudiate the idea that the vernaculars are useless as vehicles of progressive thought, for it is a gross title to pass such a remark on languages in which Kambar and Tulasi Das and Moro Pont wrote and which have been refined and improved in modern times by Bankin Chander, Vivekananda and Rabindranath Tagore. Other defects are a limited use of the Kindergarten system, a lack of appreciation of the

modern theory that the senses should be educated first, a non-recognition of the home element in education and too much preference for collective education without proper safeguards and a consequent lack of individual appeal in education. These are matters which would each require a paper for itself and hence I content myself with merely mentioning them here.

Thus we have to reform our educational ideals and methods in the light of the past experience of our race, in the light of the experiences elsewhere in the world, and in relation to modernity and to the future of our beloved land. I have indicated all these aspects already and shall now proceed to discuss the few important principles which are indispensable to preserve our Indianness (*swbhava*) and to adjust our education and our life to the needs and demands of the modern industrial and democratic age. India is the only country which has been always spiritual and progressive, never sacrificing sprituality to progress or progress to spirituality. We have therefore to enthrone our ethical and spiritual culture in all stages of our education—elementary, secondary, and university education. Our languages, our literature, our history, and our ethics and philosophy and religion must be studied throughout the course. India's vitality of racial life is threatened equally from without and from within. If we do not preserve our Indianness in education we shall never be able to preserve our Indianness in our racial life.

Equally urgent is the task of adjusting Indian culture to the imperative needs and demands of modernity. Without the power of adjustment no nation can live, just as without the power of stability and self- realisation no nation can be itself. India can no longer remain behind while other nations guided by science and democracy are moving forward in the path of progress. She must become prosperous and self Governed before she can make her voice heard by the nations of the world. Only then she will be able to show the mad and warring world how to temper industrialism by aspiration, Militarism by peace and materialism by God-love and God-realisation

It has well been said, "The movement for industrial education is a part of a great educational advance which extends over the whole civilzed world. It results from the attempt to bring about universal and appropriate education. It frankly recognises that all cannot have and do not need the same education." There lies the new angle of vision. The days of the old literary and ineffectual education are over. Formerly the man who learnt words not facts was lording it over his fellowmen and tried to grab all the pleasant situations in life. Facts are beginning to have their revenge. Formerly even the elementary education tried to become a feeble echo of the higher ineffectual literary education. Now however, the cry is for vocational education at the beginning and right through the course. Such vocational education includes professional, commercial, agricultural and industrial education.

Our school system must be so revised that elementary and secondary education must be in as direct relation to agricultual and industrial and commercial education as the education in our universities of today is to the learned professions. Such vocational education must not only be a preparation for practical life but must also be a participation in practical life. I must combine vocational training and apperenticeship and aim at literary education only to the extent needed for social and cultural purposes. Education should not train the boys' tastes. away from the farm and the shop.

If our shools thus become intensively vocational with proper attention to culture as well as apprenticeship, then will come into existence a new type of society and a new energy as well as a new prosperity. Towards this end there must be a co-operation of parents, teachers and employers. Education must be in the hands of boards of management where the industries of the land will be adequately represented. Unless democracy triumphs in the realm of education it will not be able to achieve signal success elsewhere.

To be econtinued.

Historical and Scientific.

The Beginnings of the Aryan race in India.

By N. K. VENKATESA AIYAR, M. A.

(*continued*)

" He has revealed the eight points of the horizon, the three desert regions and the seven rivers. The God Savitr of golden eyes has come bringing with him excellent riches for the adorer." (Ibid. 8)

" The God Savitr of golden hands, the great traveller advances through both heaven and earth. He extirpates disease, approaches Surya and goes up to the heaven along the blue sky." (Ibid. 9)

From these verses it is clear that God Savitr is the God who, approaching Surya in the morning, gives light and life to the world through the radiance of Surya, or the Sun.

The Sama Veda again thus refers to Savitr. " I worship the God Savita parent of heaven and earth, who superintends the sacrifices of the wise, who makes sacred rites to prosper, who bestows gifts, is altogether lovely by the possession of intelligence, and whose radiance from on high through the words of the wise, shines around the place of the sacrifice, whilst the golden-handed performer of merit conferring deeds proceeds to the heaven of mercy." (Sama Veda. V. 8. 8.)

Thus the reference to Savitr as the impelling Deity in the first mantra of the Yajur Veda has meaning only with reference to the significance of the God shown in the Rig and the Sama Vedas. The fact is that, whilst the ritual is done under the Yajus, the Gods of the Veda are understood only by reference to the praises bestowed on them in the Hotr and the Udgatr Vedas as the Rig and the Sama Vedas are called. The Yajus or the adhvara Veda is the Veda that serves as the basis for understanding the power and value of the God mentioned in the Rig and Sama Vedas.

Similarly taking Rudra, the Yajus prays for protection of the cattle from the unknown darts of Rudra.

The Sama Veda says that *Rudra* carries on to perfection every sacrifice performed in the abodes of men (1. 2. 5.)

The Rig-Veda says:—

" Pre-eminent among whatever is created art thou, O Rudra, with thy divine majesty ; mightiest among the mighty art thou, O God with thine adamantine arms. Bear us safely across sin (and misery) and repel all the onslaughts which mischief can make upon us." (Sukta 33 Man. 2 V. 3.)

"Worthy of thee are the bow and arrows which thou dost carry; worthy of thee is the garland pure and many-hued that thou wearest; Worthy of thee is the greatness with which thou dost take compassion on this world full of horrors; Far valiant than thou there is no one, O Rudra" (Ibid V. 10).

"May the weapons of Rudra spare us and the great fury of his fierce wrath turn elsewhere (towards the wicked). For the sake of our generous chiefs, let the string of thy stead-fast bow be loosened and take compassion on our children and grand-children." (Ibid V. 14).

These verses show that Rudra's aid is ever to be sought by the sacrificer and that Rudra is the chief God for the sacrifice and is in fact the sacrificer's protector. Therefore, the invocation to Rudra to protect the cattle of the sacrificer in the forest and to protect the sacrificer in general is quite in keeping with the spirit of the mantra in the Yajur Veda.

I have taken just one instance to show how a collated study of the three Vedas is essential to understand the spirit of the one or the other of the three Vedas. The truth of the idea that the Yajur Veda is the head, that the Rig and Sama Vedas are the two arms is shown here clearly. Similarly every mantra and Rik should be taken and interpreted, if one had the time and the spirit to do so. The Atharva Veda has been called the tail of the three Vedas. It is an appendix-Veda, so to say. All the material support and protection required for the successful performance of the sacrifices in accordance with the three Vedas has to come only from the practice of the rituals contained in this Veda. Separated from its context and from its contact with the other Vedas, this Veda appears to the scholar, the merely critical scholar, to contain no more than magical formulas, some arts of whichraft and so on. It is certain that this Veda was as important a Veda in the Vedic age or the Krita Yuga as any of the other three Vedas.

The four Vedas, then, form one composite whole, and the consolidated literature of the Aryan Race in India. The civilization of the Aryans as revealed in the Vedas shows a particularly advanced condition and we can easily conclude that, if the Vedas were composed, they should have been composed only at a time when the Aryans were fairly well advanced in their knowledge of the Arts of life and in their views and methods of social life and political Government. Two things, apart from the ritualism exhibited in the Vedas through and through, seem to be clearly brought out in the Vedas, viz., that the Aryan Race was a well-settled Race in Arya-Varta, with a settled Government and social order, and that the Aryan Race kept on continuous struggle to keep out of their fold and territory, the Races that broke away from Aryan customs and habits even in the least degree. They seem to have kept up the purity of the race with particular scruple, because the injunctions given in the ceremonial Code for sacrificial performances make the observances very rigid and demand a high state of purity of mind and body. In the Sama Veda we read, "Grant, O Ye Gods, that receive sacrifice, that we may hear only what is auspicious with our ears and see only what is auspicious with our eyes; and may we who propitiate the Gods arrive at the age laid down by the Divinity with undiminished mental and bodily vigour." (Adhyaya 22. V. 9). This shows not merely that the Aryans, sacrificing to the Gods, kept up a high degree of mental and bodily vigour, but also that the maintenance of that high state of efficiency was *the aim* of the Aryan. This high aim in life could not come to a people in a low and even an ordinary state of civilisation.

The Aryan worship of *Agni* appears to be something more than the mere personification of an elemental power, for, says the Rig-Veda (M. 3. An. 1 Sukta 9).

"Him, who has overcome his foes and perpetual obstructions, the uninimical and ever-living Gods *have discovered* like a lion taking refuge in the water. Agni who had thus been concealed and who was as it were flying about at his own will, from a great distance did *matarishvan* bring forth, churning him out for the good of the Gods.

Oh, bearer of oblations, Oh benefactor of men, Oh most youthful one, in as much as thou guardest all sacrifices, with thy might, thee, so great, *did men select for the Gods*."

To be continued.

Miscellaneous.

Punjab and intercaste marriage.

By Dr. N. Subrahmanya Aiyar, M.A.

The Hindu's Punjab correspondent some time ago spoke of the latest attempt there to promote intercaste marriage. One of the arguments is of course the securing of greater cohesion and solidarity. That intermarriages will not produce, and has not produced, cohesion when dehiscent elements exists in plenty, and that intermarriages are not wanted at all, provided conflict of interest is removed, have been so often reiterated that that argument may be dismissed without a further syllable. The other argument is the greater field of selection that the fusion of castes and sub-castes would mean. If marriage has no other purpose than the personal comfort and convenience of the parties, it is alright, there is nothing more to be said. But if marriage has a national and universal purpose, it has to be brought and kept under regulation. Further, every member of a self-respecting community who feels that there are not sufficient eligible brides and bridegrooms within its own ranks should try and enquire into the cause of the insufficiency and remove it, and not desert its own fold to go into another. What is going to be done when other communities with which a particular community wants to intermarry for the first time get into a similar plight as regards the sufficiency of suitable boys and girls. Is there any guarantee that, in the inter-connected world, what ill befalls to one community will not happen to other at some time, near or remote, as long as the cause remains unremoved. On the other hand, is not such a contingency most certain? If so, is it not the spirit of shallow quackery that prompts all these unscientific and short-sighted remedies which are no remedies at all.

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Date...

Received on______by______ the Office or the Bank by whom Received. *(to be filled in by the Receiver.)*

APPLICATION DEPOSIT RECEIPT.

THE SRI VANI VILAS SYNDICATE LIMITED.

Place____________________

No__________ Date____________________

Received of Mr.________________________________ of______________ the sum of Rs.____________________ being a deposit upon_________shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ in the above named Company applied for on the_______day of______________192

Rs.

Signature of the Receiver.

N. B.—*This receipt must be preserved carefully to be exchanged hereafter for Share Certificate. Payment by cheque to be subject to its realisation.*

Printed and Published by T. F. Balasubrahmanya Aiyar, B. A. at the Sri Vani Vilas Press, Srirangam.